1:Stanford U. S-4, 5 1956 AF15 East China
AF15

hand, because of the existence of extended families and the clan structure, less fortunate members of these groups might be helped by relatives to gain a living or an education. A substantial amount of land was usually allotted to the communal family or clan for religious, educational, or charity purposes by illustrious members of the family or clan. Nepotism was simply a projection of the family ideal of mutual help among the members. Clan nepotism often accounted for a man's rise on the social and economic ladder. This practice contributed to the upward movement of poorer segments of the population who otherwise might never have advanced socially and economically in a relatively short period of time.

The scholar ideal. Learning was much esteemed, especially when combined with wealth. The prestige of the wealthy was never complete until their wealth was adorned with culture. Indication of respect for learning was common in China, as typified by the saying: "Although your children may be of low intelligence, you as parents should make them

5. (continued) In the merchant situation there is somewhat more cohesion among the heirs, who often work the inherited enterprise as partners." Fried, op. cit., p. 52.

555 study the Classics."[6] The emphasis on learning was buttressed by the imperial examination system, the means by which official positions were obtained, which, in turn, was the quickest means during peace time to the acquisition of wealth and social prestige in China. The saying, "After I have studied I will take a government position," was indicative of the usual goal of education. Wealthy families as a matter of course and poorer families at great sacrifice educated one or more of their children in the Classics in order to obtain immediate prestige in the eyes of the community and with the hope of eventual success in the examination, which might lead to an official position and enrichment of the family fortune. Thus, education contributed to the upward movement of the families, be they of the landed, merchant, 558 or bureaucrat groups. On the other hand, the allocation of family income to the support of one or more unproductive persons through years of study with no assurance of economic

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6. This stress on learning and cultivation of the Chinese was studied by Max Weber. In his Religion of China, Weber goes so far as to conclude that this emphasis caused the lack of capital accumulation necessary for the development of modern capitalism in China.